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LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

AND

ĀGAMIC REVIEW.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ SAMĀJA.

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CONTENTS:

			PAGE.
1.	S. S. Maha Samajam—Seventh Conference—Presidential Address .	T. Ponnambalam Pillai, M.R.A.S.	343
2.	Virasaiva Religion—Ashtavaranam ...	J. Basavalingappa ...	356
3.	What is God ...	J. M. Peebles, M.A., M.D., Ph.D ...	360
4.	The Splendid Shrine ...	J. M. Nallasvāmi Pillai, B.A., B.L.	361
5.	Nammālvār's Tiruviruttam	A. Govindāchārya Svāmin, C.E., M.R.A.S.,	364
6.	Irupa-Iru-pahtu ...	J. M. Nallasvāmi Pillai, B.A., B.L.	370
7.	India—A peep into her past	M. Sachidānandam Pillai	374
8.	The Light of Divine Worship—(Devopāsana Dipika)	Virudai Sivajñāna Yogigal ...	378
9.	Agamic Bureau Notes ...	Editor. ...	382

YATINTRA-MATA-DIPIKA

BY

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T. PONNAMBALAM PILLAI M. R. A. S.
(RETIRED EXCISE COMMISSIONER OF TRAVANCORE)
AND
PRESIDENT, 7TH SAIVA-SIDDHANTA CONFERENCE.

THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, FEBRUARY, 1913. No. 8.

The Saiva Siddhanta Maha Samajam—Seventh Conference.

THE PRESIDENT'S ADDRESS.

Introduction.

LADIES AND GENTLEMEN,

We have all assembled in this ancient capital of Chola, one of the three Tamil kings. It is a place not only noted as a renowned ancient city and capital of ruling dynasties, but also as a place of great literary and religious activity. It was here the great Śivajñānasvāmi, the commentator of Śivajñānabodham, unfolded his ideas of the Śaiva Siddhānta and it was here he gathered around him disciples to disseminate his doctrines. It was here that some of the renowned Tamil classics were conceived and brought forth. The Skāndapurāṇa of Kachiyappasvāmi, independently of its sanctity as a religious work is one of the leading Tamil classics and it is held in the highest veneration and regard where Tamil is spoken. This is therefore a fitting scene for the Śiva Mata Saṅgam to meet. I say that we have all assembled from different parts of the presidency. Some have come from the very extreme South, about 500 miles

from here, some have come from the extreme North, nay even beyond its confines, others, have come from far and near, all with a heart yearning towards our religion and Mother Tamil. It is a source of satisfaction for us all that we have been brought together safe and sound, notwithstanding the state of the season and the difficulties of the Railway travelling, peculiar to this period of the year. Let us therefore in all humility express to Lord Siva our thankfulness for the past, and beseech His blessings to enable us to carry on the business of this Conference during the whole of to-day and the next two days and crown our work with success.

In the next place let us thank the Government under whose reigns we have been flourishing, for all the blessings which has been showered on us and in anticipation of numerous others which are in store for us. As a religious Conference, we have to be particularly thankful to them for the spirit of toleration which they have exhibited and which was unknown in India since the time of the great Emperor Asoka up to the time they took up the reigns of Government. On this score we have therefore to be doubly thankful to them for permitting every man and woman to hold his or her special views in religious matters untrammelled by any kind of extraneous interference. It is therefore the wish of our heart of hearts, that that Government should ever continue to rule over the destinies of this ancient land and that all blessings should attend on our sympathetic Emperor and the rest of the Royal family. When such are our feelings towards the benign Government which protects us, is it not with feelings of great abhorrence that we look at the dastardly attempt that was made upon the life of the Viceroy—a nobleman who has set his heart on doing good to the 315 millions of people over whom he holds his sway as the vice-regent of our beloved Emperor? It was some misguided spirit that worked in the dark to plunge the whole of India in grief. In addition to the Archana which has been performed by you this morning as I learn from Mr. Nallasvami Pillai, for the speedy recovery of H. E., let us also pray for it once more and

invoke the blessings of the most High on him. We should further I think transmit a message of sympathy at the misfortune that has befallen him and at the same time, place on record our abhorrence at the atrocious crime that was committed at the time of the State entry at Delhi; with that end in view I beg to submit the following resolution for your consideration.

"That this Conference assembled in its Seventh Session in this ancient Hindu capital beg most respectfully to express its abhorrence at the dastardly attempt made on the life of His Excellency the Viceroy, and the pain it has caused to H. E. by the misfortune that has fallen on one of his staff by that act and to assure the sympathy of this representative gathering of the votaries of the Šaiva Siddhānta which teaches universal love and abstention from inflicting even the least harm to the meanest of God's creation."

In case you approve of it, it may be forwarded to His Excellency's Private Secretary to be communicated to him. While we are engaged in this painful business, it appears to be our duty to extend our welcome to that liberal statesman who holds the office of Governor of Madras. In case you approve a resolution of welcome and congratulation may be forwarded to H. E. Lord's Pentland's Private Secretary. Though this is not a political association, as loyal subjects of the Government we are in duty bound perform the functions, and as our religion enjoins the same.

Now I come to the best duty I have to perform.

Gentlemen of the Reception Committee, I thank you on behalf of the delegates who have come from long distances, the several lecturers who have to enlighten us by performing the most important duty of this Conference and on behalf of myself; for the most hearty welcome, you have given to one and all of us. From Chingleput my journey was a Royal progress. I repeat gentlemen that I am a perfect stranger amongst you. I was living the life of a recluse at Šiva Šilam a remote and inaccessable corner in Tinnevelly District, though my brother Mr. J. M. Nallaswami Pillai sought me out and put me

here to preside over this Conference. I am aware that I do not deserve all the kindness you have conferred on me, but I shall do my utmost to merit it. With these the words I shall say a few words in connection with the subject of our Conference.

THE ADDRESS.

This is the seventh year of this conference. It is essentially an indigeneous institution. If I gauge correctly the object of the association, it is to go back to the old state of things and thus follow in the footsteps of our forefathers. This plan may appear to be a retrograde step to some, when the highly civilized age in which we are living is taken into consideration. But when you consult authentic historians, you will be convinced that I am not drawing upon my imagination. For they say that we are one of the oldest races, I should rather say one of the oldest nations of the world, that [1] *we were in southern India enjoying a high state of civilization all peculiarly our own—when the Āryans entered India*, that we were great maritime traders and as such we carried on business with the subjects of some of the greatest and oldest empires including [2] *those of King Solomon of the Bible fame*, that our literary activity was such that in the course of our commercial pursuits, we sought out Alphabets and bestowed them on most of the Indian languages which were then scriptless. [3] *This gift included the Devanagari.* More than all, our ancestors were one of the foremost of nations to [4] *worship one Supreme Deity* and it was Śiva. The last statement will be borne by the fact that the great Rāvaṇa and invincible Vāli in fair open fight were *great devotees of* [5] *Śiva*—Śiva Bhaktars. I refer to these two as noted Dravidians, and true historical spirit does not assign them

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[1] History of India by K. V. Rangasvāmi Aiyangār, p. 11.
[2] History of India by K. V. Rangasvāmi Aiyangār, p. 138.
[3] Buddhist India by Rhys Davids pp. 116, 117.
[4] History of India by K. V. Rangasvāmi Aiyangār, p. 11.
[5] Rāmāyaṇa Uttarakhāṇḍam.

the place of monsters and brutes in God's creation. When the Ramayana including the Uttarakāndam is read through carefully and in an impartial spirit, it will be seen that they were one of the highest types of humanity. Other emblems of civilization were not wanting in those days. The description given of Kapāḍapuram another name for ancient Madura, the capital of the Pāṇḍiyan situated somewhere near the islands of the Eastern Archipelago, and of Lanka the capital of Rāvaṇa defy the accounts given of ancient Rome or the pyramids of Egypt. The high culture assigned to Rāvaṇa and Hanuman coupled with their great statesmanship, not to speak of their great skill in military tactics, is unparalalled even in modern times, perhaps Napolean Bonaparte excepted. The continent of Europe must take a lesson from the conditions of profound peace that existed in Southern India then, notwithstanding the fact that powerful kings with large standing armies were ruling over that region till it was disturbed by the Āryan arms. It is generally supposed that the period of this civilization was about [6]*ten centuries before the birth of Christ* or 3000 years before the present time. But I think the time must have been much anterior to this limit, when we examine carefully the various accounts given of the three academies at Madura, you will see that they will take you much beyond that period, [7] *to a period not less than 15000 years from to-day.* Some of you may hesitate to accept this statement and consider in to be a myth or a Purāṇic account, paticularly as the authentic history of man does not go such a long way. You will all agree with me that there can be no doubt of human existence at the time I speak of. If certain religionists had fixed certain definite periods for the creation of the world by God, that is no reason why we should hesitate to accept our own accounts in the direction. Scientists have taught us to explode the theories which go to

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[6] History of India by K. V. Rangasvāmi Aiyangār, p. 138.

[7] *Vide* (1) Nachchinārkiniyar's commentary on Tolkāppiyam, (2) Aḍiyārkunallār's commentary on Silappathikāram, (3) History of Tamil Literatue by Sūryanārāyaṇa Šāstri.

limit the sphere of action of Almighty God and some of them have arrived at the conclusion, that man must have been existing in his present state—I mean as a rational being for over 300,000 years. Though their researches have only gone so far, they go to confirm the chronology of the Hindus which have their yugas composed of huge figures. Certain European writers are of opinion and with a good deal of truth that the Yugas were not calculated from their very start, but that the figures were obtained from a backward calculation or by a synthetic process as would be called in scientific terminology. The conclusion at which they were trying to arrive is that the calculation did not go beyond a certain limited period and when they came to that point they were confronted by the deluge. All this is due to the limitations of human knowledge or in other words owing to the fact that the world is eternal which is the view of the Śaiva Siddhānta. Thus you will see that 15000 years is nothing but a speck in the infinity of time and that there is nothing impossible in the fact that the age of the earliest sangam was before that period.

In speaking of these academies, I cannot but refer to our mother tongue which played an important part in the history of Dravidians which means Tiruviḍam (திருவிடம்) the habitation of திருமடந்தை or the goddess of prosperity. Historians tell us that it was dominant all over India and has left its mark on the names of places in particular in Northern India and on the languages to which it stood sponser to enable them to become literary. I may also point out to you that its influence was not confined to India. For the language that is spoken at the present moment *at Kamaskatka* [8] is at the North-East corner of Asia is considered to be a dialect of Tamil by eminent authorities. [9] *The language spoken by the Mories in the far-off New Zealand* which denotes the utmost southern limits of the 700 Kathams of the Tamil land from Cape Comorin as referred to

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[8] History of Indian by Sir W. W. Hunter, p. 8.

[9] Indian Antiquary, vol. x, pp. 46 and 47.

in the Silappathikaram, as well as the languages spoken by the inhabitants of the numerous groups of islands between these two boundaries are similarly allied to Tamil. I may also inform you that scholars have found out that the *language spoken at* [10] *Tuscany in Italy* is a dialect of the Tamil. Researches have not sufficiently advanced so as to bring about the relationship between mother Tamil and other languages of the world, but it is said that the Chinese has some affinity to it. It is useless however to dwell on surmises. In speaking of Tamil, I have not referred to the other Dravidian tongues as they are admittedly of a common origin. [11] *The three classic languages of the world* viz., Sanskrit, Hebrew and Greek contain Tamil words in the vocabulary, though the votaries of the first may not be willing to admit the fact. I need hardly mention to you that these being dead languages, introduction of foreign words into them must have taken place when they were spoken and when the people speaking them were actively engaged in commercial pursuits with the Tamilians. The fact that Tamil words are to be found in those dead languages is proof positive of its antiquity. From it, necessarily follows the antiquity of the nation speaking that language. Scholars who are in a position to view matters with an impartial eye, feel no doubt of the great antiquity of the Tamil language which means the antiquity of the nation speaking it.

From the programme to hand, I note that the majority of the speakers who are to follow me will deal with the principles and tenets of the Dravidian religion, I mean the Śaiva Siddhānta, and I am aware that they are all experts. It is not my object therefore to refer to that most important part of our religion and I do not feel myself competent to do so, my aim has been to prove the antiquity of the religion by proving the antiquity of the nation, of its language and its literature. I would now content myself with saying a word or two in passing regarding its further historical aspect. I have told

[10] Journal of the Royal Asiatic Society.

[11] Buddhist India by Rhys Davids, p. 117.

you at the outset that our ancestors were in Southern India enjoying a high state of civilization when the Āryans entered India, and that they had early formed the idea of a Supreme Deity. A most rational idea like this is possible only in our enlightened conditions and when the most recent historian Mr. H. V. Rangasami Iyengar says that from the beginning the Dravidians were able to maintain their languages, customs manners, unmodified to any extent by Āryan influence, we are in a position to infer, that the whole thing emanated from them or evolved out of their mind without any extraneous influence. When Dr. Pope said that the Śaiva Siddhānta philosophy is the choicest product of the Dravidian intellect he meant this and he did not think that the system was in any way borrowed from other sources. In this short paper I have also brought to your notice that the worship of Lord Śiva was prevalent in the highest circles of the ancient Dravidian society. Putting all these facts together we may feel certain, that the Śaiva Siddhanta had been perfected so as to become a cosmopolitan religion as it is now, so that it may embrace within its fold all the other religions in the word, by the time the Āryans entered India with the earlier and unsystematic portion of the Vedas. I have only stated historical facts in no spirit of disparagement or exultation and leave you to judge for yourself. By this I do not mean that our religion is without the hallowing influence of the Vedas. By a subsequent compromise we have admitted its sanctity and now follow it in all its essential details.

It is possible to speak at length on the different headings I have indicated above, but I have refrained from doing so for fear of taking up your time and detaining the lecturers whom you are impatient to hear. I have told you that you belong to a most ancient race, that your civilization was time-honoured that the fame of your language and literature had spread far and wide and that you had early formed the ideas of the Śaiva Siddhanta. These are factors that go to make a nation great. But you dont seem to realize your work, because you have not

looked back at the inspiring past. You do not see that you have been hurled down from the high pedestal which you once occupied. You do not feel that ignorance with all its concomitant evils reigns supreme around you. You do not see that the material condition of your race is far from satisfactory. You do not feel for a moment that you unintentionally treat a section of your brethren worse than brutes while in your turn you are treated in no way better. It is seven years since this system of Conferences was started and what are the results achieved by you? Year after year you meet in some important centre and disperse after delivering a series of learned lectures which are incomprehensible to the masses. I do not deny that there is some stir in the direction of our religion and our mother tongue. It is solely due to the self-sacrificing labours of ardent patriots like my brother Mr. Nallaswami Pillai and a few others. With this stir are we in a position to sit quiet with folded hands comforting ourselves that we have done our duty. You have not attained any practical results, you have not approached the masses. It will not be enough if you alone go to Heaven, but as in the case of Saint Sundaramurti and the eldest of the Pāṇḍavas you should try to take others also or send them in advance. Again I entreat you, I beseech you to look at the past and compare notes with the present. You will then find out your short comings. When other communities have been doing their best to set their houses in order we have failed to take a leaf from them. We the members of the Dravidian Society ought to cooperate with each other and bring about an improved state of things in every walk of life excepting politics which may be left safely in the hands of our Government Rulers. It is only then you will retain your lost position and reestablish your former greatness and individuality.

To attain this end the first and foremost thing we have to do is to spread education broadcast amongst our brothers and sisters on national lines i.e., education on the basis of religion and morality, mind all our own. I add this proviso advis-

edly. For imparting instruction to our children we should take care not to throw shackles which have been woven around us. If you appeal to the history of our ancients you will see that between man and man there was no distinction, and if there was any difference at all, it was on the score of the kind of soil occupied or to social position. We had no Paraiya and Paḷḷas in those happy times, and every human being was touchable. Again in the education of our children, improved methods may suggest themselves to us by the reason of our contact with our Rulers. But we should adopt only those that are absolutely necessary. In the education of our children it is not necessary to crop their hair and have them clad in European costume. By doing so not only denationalism sets in, but poverty is courted in these hard times. It is a pity that people do not take the trouble to see things in their proper light. The habits and dress of Europeans are due to climatic conditions. Many a European gentleman has told us that if he were to settle himself down in India he would adopt the Indian dress. While such is the feeling with Europeans we go in for them at the cost of our purse and at the cost of our self respect. For an Indian gentleman in European costume does not at all look respectable and its sits rather uncomfortably on him. Again in that garb, he is neither respected by his countrymen nor by those whom he apes. Perhaps some of you may have heard of one Mr. Latchimipathi Naidu the first Indian Barrister in the Madras Presidency. When he returned from England Lord Napier happened to be the Governor of this Presidency and Mr. Naidu called on him. His Lordship was a sympthetic Ruler and he took great interest in the wellbeing of the natives of the country. The first thing the Governor told straight to his face (Naidu) was that he did not respect Indian gentlemen in foreign costume as their indigenous dress made them more respectable in his eyes. Mr. Naidu took the hint and when he made his second call he appeared before his Lordship in his national costume on which his Lordship complimented him and treated him with greater

consideration. This is what took place when I was a student in Madras some forty years ago. This is just the feeling with every European Lady and Gentleman, but seldom our youngsters pay any need to their opinions. I am afraid I have digressed from the main point, but I wish to take the occasion to say a few words on the subject as I see with intense pain what is going on around me and fear that our nationality would be lost soon. In Ceylon, the case of our people is worse, as they are fully metamorphosed from top to bottom. There appears to be a silver lining in the clouds. For there is a revulsion of feeling amongst all classes there. The object of my digression was to tell you that any innovation we may introduce ought to be a real improvement over the existing practices or ought to be absolutely necessary. In case education is imparted on the lines indicated by me, it is my humble view that the difficulties we meet with every day, socially and otherwise and the inhuman practices that are in vogue may disappear gradually. As I have already submitted, hearty cooperation on the part of the members of the Dravidian Society is necessary. The raising of funds is always a great bugbear, but they should be forthcoming and one should be prepared to practice self-sacrifice. I am aware that the generality of our people are poor and their contributions cannot be of much consequence. But if every householder would honestly put by daily a handful of rice or anything else which he has to put into the boiling pot, he would see that at the end of the month he has amply provided for the national cause. As it is drops that make the ocean, every small collection will tend to swell the coffers of the community and assist it in raising itself from its fallen position. I have not thought it necessary to dwell on all the aspects of national education, but only touched the main points.

Perhaps it has not been usual with this Conference to touch on some of the subjects referred to by me but as you are the representatives of the community I have ventured to put before you my humble views for raising it from its present position; it is for you to accept them or treat them in any

other way you deem fit. But there is no doubt that you are doing good, in order to serve the national cause in a way. But academical discussions on language and religion alone are not enough for the purpose. We should carry our brethren who are immersed in darkness with us.

I once more exhort you, ladies and gentleman, to do your duty to your country. I once more entreat you to look back at the time, to receive inspiration with regard to the future, and do what your conscience dictates to you.

I am aware that there are people who may find fault with us for attempting to improve the condition of our community, instead of working towards the attainment of the cause of India as a whole. It is only when parts of a house are put in order the whole edifice would become renovated. This is what every other community excepting ours is doing at present. It is therefore necessary that we should take stock of our short comings and wants and rectify them before the cause of the Indian nation as a whole is taken up.

With these words I bring this short address to a close, but before doing so, taught by experience, I beg to make an appeal in connection with the performance of my duties and trust that you will grant it in an indulgent spirit and pardon me for making the request.

I have already told you that while I was leading the life of a recluse at Sivasilam in a remote corner of the Tinnevelly District you sought me out and brought me here to occupy the chair during the three days. The office of the Chairman of a meeting is no ornamental or sinecure one. It is a necessary office and has its onerous duties. It is to keep order and see that no confusion prevails. If I fail in my duty, the responsibility is yours. But we should co-operate with each other and see that there is no failure on the part of anybody. I believe you remember that in investing me with the powers of the President of this Conference, you have surrendered for the time being certain rights inherent in you. In that circumstance you are under an obligation to enable me to perform the functions

pertaining to the office. Bearing this in mind, I beg you to see that there is no occasion for me to call anybody to order. When an opinion is expressed from the chair in connection with any matter coming before the Conference, that opinion should be accepted unreservedly. When any lady or gentleman wishes to address the meeting or to make a proposal she or he should only do so with the permission of the chair. The lecturers should be so pleased as to keep within the time prescribed in the programme and should not clamour for more time or appeal to the audience. In case the audience finds a lecture very interesting and wishes that it should be continued encroaching upon the time of others the matter should entirely be left to the president for his decision. You are respectable ladies and Gentlemen and not school going children. I am aware of this. But in my anxiety to see that everything goes on well and smooth I have made these humble requests and beg you to pardon me for any apparent incivility or want of consideration you may think I have shown you. Again begging you to pardon me I close this address.

VIRASAIVA RELIGION—ASHTAVARANAM.

The Virasaivas of the Karnataka Country are greatly thankful to the promoters of the Saiva Siddhānta Conference for starting a movement in which the greatness and the all-usefulness of the Saiva Religion is made known to the world in the course of which the existence and usefulness of the hitherto unknown Virasaiva Religion is also made known by its members being allowed to deliver lectures in the conferences and its members being allowed to contribute articles on Virasaivism to the well-known and widely circulated Saivic Organ called the Light of Truth. When Saiva Siddhānta Conference was held at Ramnad, the Saivic promoters were kind enough to elect a Virasaiva of prominence as president and to permit a number of Virasaivas to deliver lectures on Virasaivism. But among the Virasaivas themselves, the work of Saivic progress is not satisfactory. While the Saivas of the Tamil country are doing all their best to improve the cause of Saiva Religion in every way, by starting a journal in English in which all about Saiva Religion is written, by translating excellent Saiva works in Tamil and Sanskrit into English, by writing lives of Tamil Saiva Saints in Tamil and English and by doing various other things, the Virasaivas of the Karnataka Country remain doing nothing in the spiritual field though they are doing some feeble work in the worldly sphere. There are innumerable classic works in Sanskrit, Telugu and Kannada which require to be translated into English by doing which only the existence and usefulness of a specific branch of Saivism can be made known to the world. The well-to-do and educated Virasaivas are wanting in fire to strive for all these things. This is the misfortune of Virasaivism. Be this as it may. Having said so much about the condition of Virasaivism at present and having offered sincere thanks to the promoters of Saiva Movement for their kindness in giving encouragement to the pitiable members of Virasaiva Religion to utter something in the Conferences

&c., I now beg permission to come to my subject. The subject that I have chosen for delivering to-day is what is called *Ashtāvarana*. The text of the Virasaivas consists of three things viz:—Shatsthala (six steps to salvation), Ashtāvarana (the eight protections) and Panchāchārā (the five religious observances). These three things are really not separate from each other. In the Shatsthala, the Ashtāvarana and Panchāchārā are embodied. The shatsthala is peculiar workmanship in which everything is included. In it, the Karma Kanda, the Jnana Kanda, the Yoga Kanda and Bhakti Kanda are included. In it, the 101 sthalas from Pinda to Jnānasūrya are included. In it, the five elements and the Atma are included. Within it, the Pindānda and Brahmānda are shut up. There is nothing beyond it. It is Brahma, appearing to the world in six forms on account of vibration of the Sakti which is connected with Siva (Brahma) as the smell with the flower, as the taste with milk and as coldness with the moon's rays. There is much to say about Shatsthala. But as my subject is Ashtāvarana and as the time within which I shall have to finish my lecture is short, I shall have to satisfy myself with confining myself to saying a few words about Ashtāvaranas. As I have already stated, this Ashtāvarana is not separate from Shatsthala. When a Bhakta is practising shatstha, he meets with the downward opposition (Pravritti) of Saktis which prevents him from ascending to-wards Mukti. So, according to the prescriptions, he makes use of Bhaktis which resist Saktis and helps to make upward progress (Nivritti). In this struggle, various kinds of temptations of the world come and besiege the Bhakta and trouble him. To be undisturbed by these, the Bhakta is directed to make use of what are called Ashtāvaranas which are Guru, Linga, Jangama, Vibhūti, Rudrāksha, Pādodaka, Prasāda and Panchākshara. These Ashtāvaranas are like the eight fortresses which protect the Bhakta from the siege of worldly temptations. Some account of the greatness of these Ashtāvaranas, I give below in brief.

(1) Guru:—The Guru's shape is the source of meditation.

The Guru's feet are the source of worship. The Guru's words are the source of Mantra. The guru's kindness is the source of Salvation. Guru is father. Guru is mother. Guru is God. There is nothing beyond Guru. A sathbhakta should make 'ashtanga pranamam' before the Guru on the land and offer prayers to him. The sixty-eight Thirthas, the seven oceans, the eight mountains, the planet and stars and the thirty six tattvas are all in the various limbs of the Guru. The Sivasāsanas say 'Naguroradhikam'.

(2) Linga :—All the movable and immovable things in the world and the three worlds shine in the midst of Sivalinga. There is nothing beyond Lingam. Linga is indestructible. It is free from vicissitudes. It is indivisible. There is no other thing which is like it. If one worships Sivalinga in any manner, he is sure to get Salvation. As long as there will be no death, as long as there will be no old age and diseases, as long as the senses are not weakened, so long one should worship Linga.

(3) Jangama :—Jangama devoid of shape and non-shape. It is free from desire and non-desire. It is beyond Nāda, Bindu and Kalā. It has traversed beyond Veda, Sastra and other things. It has no beginning, middle or end. It is eternal bliss. A Bhakta should worship this Jangama and offering Prasāda of this jangama to Ishta Linga, should swallow it. Brahmanas are Gods on earth. Jangamas are Rudras on earth. Of these two, Jangamas are great.

(4) Vibhūti :—Vibhūti prepared from the Cowdung of cows known as Nandi, Subhadri, Surabhi, Susila and Sumani born from the five faces of Siva known as Sadyojata &c., is to be besmeared on the body. If done so, age will be increased. The Vibhūti should be besmeared on head, forehead, neck, shoulders, elbow, wrist, breast, naval, sides and back. The Vibhūti should be besmeared after uttering Panchākshari. Such a person as does so will get all his desires and attain salvation.

(5) Rudrāksha :—When Parameswara, at the time of Thripura Samhara, opened his eyes, there fell water from them

From this water, Rudrāksha trees were born. If one names these Rudrākshas, he will get the Phala of giving one lakh of cows as alms. If he sees them, he will get double that Phala. If he wears them, he will become Rudra himself. If he wears, according to prescribed rules, Rudrakshas of various kinds from Rudraksha of one face to Rudraksha of fourteen faces, he will get great rewards.

(6) Pādodaka :—If Pādodaka of Guru, Linga and Jangama is worn on the body, Prārabdhas of previous births such as Sanchita, Āgāmya &c., will be destroyed. It it is worn on the head, all the catastrophes will be removed. If it is drunk, immediate salvation will be obtained.

(7) Prasāda :—A Siva Bhakta should offer all things to Guru, Linga and Jangama and then eat their Sesha. He should not, even out of carelessness, give the said Sesha to place, beasts, water, &c. This Prasāda destroys all sins. It is like the Badabanala (inner fire) to the Sea of Sorrow. It burns up poverty. It gives the four kinds of Purushārthas. It gives Sujnāna (spiritual knowledge).

(8) Panchākshari :—By uttering Panchākshari, all sins will be destroyed. Death, disease and other things will be destroyed. One will get salvation. One will be free from the fear of Yaksha, Rākshasa, Pisācha, Graha and Ugrasarpas. When one is on bare ground, when he is on bed, when he walks, when he is on cot, he should not utter Sivamanthra, but should only meditate upon it remaining silent without uttering any words.

Thus, I have stated, in brief, some account regarding the greatness of Ashtāvarana. I pray that Almighty God Siva will bless all mankind and all living things and will ever continue to give to our promoters of the Saiva Siddhanta Movement the same firmness of will, vigour of purpose, and undiminishing energy to plod on with their work of Siva Cause. With this, I close my lecture.

J. B.

WHAT IS GOD.

Certainly no man, and in our opinion no invisible spirit of whatever rank, can so fathom a mystery as to fully describe, define and comprehend God. Mortals can describe and comprehend only what is inferior to themselves: and so, functioning upon the finite plane of existence, they can never grasp and define the infinite. In the conic sections, two mathematical lines may eternally approach and yet never meet.

But every man and woman has some opinion of God; and the inalienable right, also, to express that opinion. Hence the following:

"God is absolute Causation."—Proclus: "God is the Great Positive Mind—A. J. Davis. "God is the Supreme Power of the Universe."—A. R. Wallace. "God is love."—The Apostle John. "God is our Loving Father in Heaven."—Channing. "God is our Father-Mother."—Ann Lee. "God is the Infinite and Eternal Energy from which all things proceed."—Spencer. "God is that power, not ourselves, which makes for righteousness."—Arnold. "God is Absolute Being manifest throughout all nature as Energy, Life, and the Consciousness; as Love, Purpose and Will."—Peebles. "God is the Infinite Oversoul."—Emerson. "God the Supreme Being, is not God apart from the universe, but immanent and actually incarnate in it as Life and Will."—Lodge. "God, the intramundane and transcendant potency, and life of all things that were and are." —Sankhya.

The conceptions of Proclus, Jesus and A. J. Davis, relating to the divine presence, are taken as the foundation of reasoning among Spiritualists because they are the most concise.

While there is everywhere manifest an infinite and eternal energy—God, pure spirit,—there is something that is not God. For the want of a better descriptive word we will term it

substance, the negative side of Being. If all is God, as the enthusiast sometimes states, then cause and effect are one, which negates all logic. This inconceivable realm of substance, that is, nebula, monads, atoms, electrons, fire, dust and infinitesimal entities when manipulated and moved upon by spirit force, become matter, a temporary appearance, cognized by the sense perceptions; we say temporary, because granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas, vanishing into the invisible. Every appearance however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself, or that the thing developed, developed itself, or that the thing evolved, evolved itself, independent of some causative propelling power. Never a machine manufactured a machine of itself. Life springing into conscious existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither man nor ennobling religious emotions originated from the chance force friction of atoms, nor from any blind, polarized interblending of unreasoning molecules. These of themselves could never produce such desirable and magnificent fruitage as morality and religion,—that religion of love and truth that characterizes Spiritualism.

J. M. P.

"THE SPLENDID SHRINE".

The following note was sent to "The Indian Patriot" and the "Hindu" for publication by Mr. J. M. Nallaswami Pillai.

You have been good enough to extract a contribution of one Rev. Mr. Horton to the *Daily Chronicle* in your issue of last evening. I do not know what there is excellent in it which induced you to reproduce it. The glories of the ancient Temple are so well-known that it does not require the praise of this globe-trotter. The worries of a cart journey have been experienced by most of us and this does not require several paragraphs for itself. But it is in the veiled strictures

on Hinduism and in proclaiming the shame of India that the article embodies, lies the venom. Hitherto we were familiar with the crude notions of a certain class of orientalists that the conception of Rudra-Siva was derived from the South Indian Aborigines. But this Mr. Horton has a new theory. It is the conception of the goddess Minākshi that is South Indian and which is united to the Āryan conception of Siva. Then he exhibits also what Professor H. H. Wilson calls his impure fancy,' in stigmatizing the Siva worship as "the worship of the reproduction of the species; and the representation of the unseen God in forms sometimes grotesque, and sometimes indecent, never beautiful". I cannot offer anything better than one or two passages from Professor Wilson's works in repudiation of this vile calumny.

"There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. ' The Linga is two-fold, external and internal. The ignorant who needs a visible sign, worship Siva as a "Mark," or "type"—which is the proper meaning of the word "Linga",—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, (Alinga) which is Siva himself. Whatever may have been the origin of this form of worship in India, the notion upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Purāṇas." (H. H. Wilson on the Purāṇas, p. 72.)

"The worship of Śiva, under the type of the Liṅga, it has been observed, is almost the only form in which that Deity is reverenced. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas which was chiefly, if not wholly, addressed to the elements and particularly to Fire. How far the worship of the Liṅga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purāṇas. There can be no doubt of its universality at the period of the Mahommedan invasion of India." (H. H. Wilson, M.A., F.R.S. in "Hindu Religions" p. 139.

As regards the grotesqueness of the Hindu deities, I would leave Dr. A. K. Kumaraswami to answer. After quoting the following text from *Sukracharya*,

"It is always commendable for the artist to draw the images of gods. To make human figures is wrong, or even unholy. Even a misshapen image of God is always better than an image of man, however beautiful," he proceeds: –

"The doctrine here so sternly stated means in other words, that imitation and portraiture are lesser aims than the representation of ideal and symbolic forms: the aim of the highest art must always be the imitation of the Divinity behind all form, rather than the imitation of the form itself. One may for instance, depict the sport of Krishna with the Gopis, but it must be in a spirit of religious idealism, not for the mere sake of the sensuous imagery itself. In terms of European art, it would have been wrong for Giotto or Botticelli who could give to the world an ideal conception of the Madonna, to have been content to portray obviously earthly persons posing as the Madonna, as was done in later times, when art had passed downwards from spiritual idealism to naturalism. So also Millai's later work has a lower aim than his earlier. In India also, the work of Ravi Varma whose gods and heroes are but men cast in a very common mould is "unholy" compared with the ideal pictures of Tagore." *(Aims of Indian Art.)*

If missioneries in India are respected and loved it is because of their own goodness and self-less work and not on account of their religion. And if anybody brings discredit on the religion, they are missionaries of the type of Mr. Horton.

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 285 of No. 6, Vol. XIII.*)

Verse 29. (*I-nn-anna-tûthu.*)

Heading.—The Bride rebukes unserving swans.

Text.—*That* greatness which high birth brings, these swans lack, alas!
That, "here, a fair one, lacking other messenger,
Thus humbly prays us as her messengers to go,"
They do not feel; hence, they my message have not borne,
But, with these females, roam; Could it their *nature* be,
To bear no females' errands to the world of th' Lord—
Whose hue is like that of a blue-streaked lightning flash?

Explanation.—Our Seer, in his distress, through mediators longs
The news of his distress to send the Lord, but finds,
Though he in many a quarter application made,
None would such mediatorial office undertake
Vexed by this, he cries:—" While these for their own ends stir,
Unwilling they 're, alas! to spend a thought on ours!
They will not thus reflect:—The Goal he'd send us to,
Transcends all other goals. Ken ripened into love
And sim'lar fitting qual'ties, he thinks we possess.
Other resource he lacks. Hence 'tis, he ventures us
To ask; thus, e'en forgetful of his status as
A soul resigned, takes his work into his own hands!'
That they reflect in any such mode, they don't show,
By me vouchsafing in reply a single word!
They, on the contrary, roam in the company
Of those who 're dear to them and with these please themselves!
Could it be natural to them to think—they shouldn't,
Dependents such as I am, introduce into

The Heaven of the Lord of all—whose Form shows He 's
The object (1) of thought here and (2) of enjoy'ng in
Heav'n?
Them, high birth hasn't unselfish made! Of no use are
Their pureness natural and other excellence!"

Verse 30. (Annam-jel-vîr-um.)

Heading.—The Bride, by her Lord's absence grieved, entreats (1) swans and (2) Vandānam birds, to bear her message to her Lord.

Text.—(1) Ye flying swans! (2) Ye fly'ng vandānam birds!
Bowing to you, I beg of you this boon:—
Whichever of you might reach first,
My bus'ness please forget ye not*;

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* (I) Cp. the following passage of Sri Harsha's Naishadha-Kavya, where the Empress Damayanti sends a swan as her messenger to her Lord—the Emperor Nala:—

"Tava vartmani" &c., which I translate as follows:—
"(1) Blessings attend thy journey's ev'ry stage!
(2) God be pleased us to soon unite again!
(3) Thy journey's aim completely be achieved!
(4) Bird (—fly'ng with Wisdom's and Devotion's wings)!
Remember us when comes the nick of time!
(II) Cp. too Psalm 24, Decade 51, v. 5, which I translate thus:—
"This servant's Benediction too, convey the Lord!" (="Adi-y-en-a-k-k'um porru-min-e!")

The "Hamsa-san-desa" or "Message conveyed through a swan" is a classic poem of two cantos by our Holy Sage Vedāntachārya. It has been prescribed by the University of Madras as a Sam-skrit Textbook and is possessed of masterly commentaries by (1) Pandit Appaiya Dikshitar, (2) His Holiness Parakala-svami, and (3) another author.

The "Megha-Duta" or Cloud-Messenger" is a masterpiece of our master-poet Kāli-dāsa, rendered into English verse by Professor Wilson, and possessed of the masterly Sam-skrit commentary of Pandit Malli-nātha.

In th' company of th' Lord of Heav'n—
Who, as Kṛishṇa, incarnate came,
If you should meet my foregone heart,
'fore gone
Please to the latter me describe,
And of that grandee thus enquire :—
" Sir, won't you still go back to her ?
Is this conduct worthy of you ? "

Explanation :—Our Seer at last finds Friends who would his message bear,
And thus tells them the bus'ness he wants them to do :—
" Your walk and speech and inward pureness make you great !
Thus qualified you start to reach the Goal Desired !
Follow'ng your lead, others too t'wards the same Goal go !†
Adoring you I pray ; *Goal*-like, I honour you,
The Lord Himself—who is the Goal, Having declared—
' My Servant shall be, like Myself, ever adored.' (=' Sa cha pujyo yatha hy Aham' ?)
' Whichever of you might reach first,
My bus'ness please forget ye not ; '
No technical precedence-rules
'Mong you, be made to cause the least delay !
My heart, which I sent after Kṛishṇa, with Him stays ;
And, by His Stooping won, in Heav'nly Bliss is steeped !
Please try to bring it back to me ;
Better than pond'ring 'thout enjoy'ng,
I take non-pondering to be !
I'd, by *forgetting*, 'scape my grief ! "

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† When question of going to Rome arose, Dante
Said : Who 'd go if I stay ? who would stay if I go ?

Verse 31. (*Isai-min-gaḷ-tûdhu.*)

Heading.—The bride's grieved that the clouds her message don't convey.*

Text.—Towards the strong-based peak of Vem-kat-Mount Blest —where
(1) Fine gold and (2) precious gems, in all directions, rays,
Like lightning, flash, their journey, lightning-clouds begin.
Though asked to bear my message, these seem not to heed;
If I pray, say'ng—"Sit on my head!" they 'd go perhaps!

Explanation.—I. The Friends who undertook our Seer's message to bear
And bring his heart back, changed their mind, reflecting thus :—
"From th' Lord, our Seers heart can't be torn e'en by Himself, (*Vide* Psalm 24, Decade 7, *v.* 3.="Tan-um-gil-l-an.)"
Almighty as He is; How then can *we* do this?"
On this, our Seer, seeing some gen'rous souls set out
As pilgrims to th' Blest Vem-kat-Mount, applies to them
Say'ng—"I pray you, bear ye my message to the Lord!"
II. The Lord Himself bids: "Bow to those who lead to Me!" (="Tad viddhi pranipatena" &c.—Gītā, 4, 34.)
Know'ng this, shunning familiar speech, our Seer doth pray :—

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* Cp. the corresponding sentiment in Kāli-dāsa's Megha-Duta (see the end of the asterisk-note to the last-preceding verse in this Hymn), Canto I, *v.* 5, which I translate as follows :

"Aren't souls—suff'ring from love-brought pain,
By nature apt to beg th' aid of
Both $\frac{\text{reas'ning}}{\text{knowing}}$ and $\frac{\text{unreas'ning}}{\text{unknowing}}$ things?
All things—be they rational or not?

Cp. too the following passage of the Rāmāyana "Striys viddhas, taranyascha" &c., which I translate as follows :—

"Famed ladies, old and young, at morn as well as eve,
Devoutly worship *ev'ry god* for Rāma's sake!"

"In ev'ry part of th' Vem-kat-Mount abound souls—whose
Essence and qual'ties, bright as gold and gems do shine!
The Lord as manifest in this Mount, kindly bids:—
'Under My Feet well entering, ye servants thrive!'
"The Lord of Hosts—whose Feet are all souls' Refuge Firm,' (Psalm 24, Decade 2, v. 10. (="Naraṇan-Tiṇ-Kaḷal.")
Thus dwells in th' Vem-kat Mount – named too th' Collyrium Mount.
To *this*, ye gen'rous—shining—souls! as pilgrims go!
To you, hence, I my message humbly would entrust!"

Verse 32. (Mekam-gal o vuraiyīr.)

Heading. The Bride, her Lord's resemblance notes and it describes. (Cp. *v.* 38.)

Text. Clouds! say *how* you 've found means to gain for you th' likeness
Of the Blest Body of the Lord of Bliss ...Is it
Because, to save souls, you bear waters pure and through
The heavens range and work your bodies till they 're pained
Like souls who practise Saintly Discipline, that God
This boon (of be'ng like Him) to grant you hath been pleased?

Explanation. I. (1) Arrived at that devotion's height
Which makes souls, Mediators seek,
(2) Having sent his heart after th' Lord
Of th' All-transcendent Heav'n itself;
(3) And pond'ring with impatience those
Who perfect as the Lord have grown,
Our Seer, in waking vision, $\frac{\text{sees}}{\text{sights}}$
Souls who have God's resemblance gained (*Vide* the texts: (1) "Paramam sāmyam upaiti." Mund. Up. 3. 1. 3; (2) "Mama sadharmyam a-gatah." Gita, 14. 2; &c.)
And them addresses th' follow'ng speech,
His query 'bout goal-reaching's means,

Having gained no reply from them:
"'Whoe'er God's people serves, doth best serve God'.* Saints range.
All through the earth, show'ng souls this Flawless Blessed Path! (Psalm 5, Decade 2, *v*. 6).
Thus, ev'rywhere, you too range, with the water of
Grace and th' like Attributes being completely filled!
For others' sake, your own fatigue you do not heed.
Hath you, this Highest Discipline, God's likeness giv'n?"

* *Vide* the text:—"Tadiyārādhanam param"
"Higher than e'en the service of the Lord,
Serving His servants He is pleased to deem!"

IRUPA-IRU-PAHTU

OF

ST. ARUṆANDI ŠIVĀCHĀRYAR.

(*Continued from page 202, Vol. XIII, No. 5.*)

Before Thy Grace this darkness cannot stand.
I Have no eye ; how did I know this then.
Oh Father, crowned with garlands fine, Oh king
Of Veṇṇai Town, deign to remove my doubts.

NOTES.

The soul has no intelligence of its own; *i.e.*, it is not self-luminous, like the eye itself, whiich can see in the light of the Sun or in lamp light, and is covered by darkness also; no darkness can dim the self-luminousness of the Lord. Though the Pāñcharātra system insists on the aṇutvam of the soul, yet it is surprising it calls the soul and God self-luminous (svayam-prakāša) at the same time, and attempt is made to prove it by a syllogism. (Vide *Yatīndra Mata Dipikā,* p. 120, A. Govindāchārya Svāmin's translation). If so, we should have to seek for another definition of *Svayamprakāša.*

"It is by nature blissful (or essentially joyous); but infected by environment (upādhi), falls into migration," (vide *Yatīndra Mata Dīpikā,* p. 120) and yet this is self-luminousness.

The answer to the riddle propounded in the text is that the soul does not perceive its bondage so long it is in bondage. It is only when it get rids of it, it understands by way of inference. As Saint Umāpati beautifully puts it in his *Tiruvaruṭpayan* (Light of Grace) that the earthly darkness though it veils our eye shows itself, but *Āṇava* when covering us does not even show itself.

With thy consort Whose face is like the moon
To grant me bliss, In Veṇṇai Thou didst rise
And fill my heart and make it bright and show
To me Thy endless Nature and mine own.
And so, if my own truth and greatness 'am.
To state, Oh Lord, to the ends of this earth,
I did stand as the all of what I knew.

And yet, Oh Chief, my whole in senses low
Was merged; and sore confused five states I gained.
Leaving, I died, and gained new birth, weigh well.
If my presence in all, or my being merged
In body, or sojourns in hell or Heaven
Which of these three is my true state, say Lord.
If out of nothing nothing comes is true
Then same cannot be small and great at once.
If this to souls in dwelling in elephant
And ant be compared, this of body is
True, not of intelligent soul. If said
The soul doth cognize as per body it gained
This can't be, as then I should know from where
I left in long long succession from yore.
Being the least of least and greatest of great
Is privilege Thine and not mine, Oh Lord
Ever sweet to me, be pleased to answer me.

NOTES.

The truth is as stated by the author himself in his other work, the soul is neither Aṇu nor Vibhu in the true sense of these words, but its omnipresence extends to the whole of the particular thing it is united to at the time, on account of its nature of becoming one with whatever it is united to, which doctrine is no where set forth in any of the ordinary schools. In union with the body, though limited by the body, it is all over it, and its intelligence though perfect of its kind and pure finds play only so far as allowed by the particular body it dwells in. In union with God also, it becomes one with God, as a drop of ink dropped into a tumbler of water spreads through and through the whole body of water in the tumbler, and would even spread and spread in the whole body of the ocean water when dropped in it. The intelligence (Chaitanyam) of the soul and intelligence of God, though called by the same name, have nothing in common and belong altogether to different planes or centres. The author of Yatındramata Dipikā and his forbears have been evidently misled by this verbal resemblance in propounding the syllogism, and in making the Intelligence of God and that of man the same and self-luminous. But if the theory of Šaivties as to the nature of the Deity of Yatīndramāta Dipikā be accepted, then it will stand to reason that the intelligence of this Deity and the soul should be the same. The

difficulties of the Vaishṇava philosophy and system often lie connected with the particular Personality of God which they have set up as their Ideal, as for instance for their fondness for the term *Saguṇa*.

Being Pure Chit, God knows no limitation and obstruction and His full and undivided Presence is felt in the least of the least and the greatest of the great. (Vide my Šivajñānabodham, pp. 30 to 32.)

The five states are Jāgra, Svapna, Sushupti, Turiyam and Turīyātitam, and the next verse has reference to this.

Of these five states when I stand in the first
The other four I do forget and could
Not know even when I try to recollect.
Oh Meykaṇḍadeva, how then these states?

NOTES.

These states are endured by the soul owing to the change effected in the physical body itself; and the passage could not be understood directly but only by inference.

What proof is there that I exist, O Truth
Of Veṇṇai girt by Peṇṇār That didst show
In Human form to make my sinful self
Thy slave, Oh Rudra Pašupatiḥ
If by going through avasthas, I am known
I do not know each and get rid of it.
If this change be due to Time and the rest,
Then I need not the help of Māl and Ḅrāhm
One organ does not know the other one.
If truth is known, one organ knows not the rest.
"Jaḍa, They are; To self is action due."
If so, I must know how I act on them
Enjoy and with the organs I do join.
Even when the organs are all joined, I can
Perceive through only one sense at a time.
Nor do I know how they cease in union.
If said, I have no self-intelligence
And understood with Thine, Thou hast become
My organ, and Thy greatness will be lost
Then I am Brahm, I need no Lord like Thee.

Hear me Oh Father Oh my King,
As in my presence, my own sense is nought
I could know neither myself nor Thyself.
Nor could I know in union with Thee
Oh my rare Help; my Eye, The God of Gods
Ocean of grace, how did I know myself?

NOTES.

What proof is there that I subsist? In union with the senses and higher organs in Bandha I become merged in them, identify myself with them, and lose my sense of identity. In union with God itself, I cannot be conscious of myself nor of God. Is it not because of this that Buddhists and agnostics, and crypto-Buddhists and idealists have denied the separate existence of the soul. Neither in Bandha nor in Moksha, can the soul perceive itself or God with object consciousness, and it is only when this consciousness is lost and God-consciousness is obtained, the Šivānubhavam can be gained. In any state of object consciousness there is duality, and with duality, God-consciousness cannot be attained.

Oh Sea of Bliss, Sugarcane of Veṇṇai
My Eye! when I was merged in Mūlādār
In body, which are tatvas which gave light?
And united to which did I gain light?

NOTES.

See for detailed explanation in Siddhiyār, as to how the tatvas are united to the soul and how they influence the soul's progress at all stages. But for its evolution through this body composed of the tatvas, Pāsatchaya cannot be secured, and they act like the fuller's earth, itself dirt, in cleansing dirt.

The Hindu idealists pursue the same steps as the Siddhāntis in distinguishing a spirit or soul or chaitanyam from the body and other material environments, and proceed straitaway to identify it with the supreme spirit, simply because similar names are used here and there without noting the decided way in which they are distinguished by the use of such terms as Īsa and Anīsa, Ātmā and Paramātmā, and Purusha and Paramapurusha, and Jīva and Deva; and they are spoken of as two dwelling in the same cave.

(*To be continued.*)

J. M. N.

INDIA—A PEEP INTO HER PAST.*

The science of Geometry is thought to have been the invention of the ancient Egyptians, and the occasion of it the annual inundations of the Nile. A similar argument may be urged with far greater plausibility in favour of its having originated in India, since many parts of this extensive region are annually overflowed, not only by the Ganges, but by many other considerable rivers far more rapid and desolating than the river of Egypt. It was a custom of very ancient date, and of almost universal prevalence in Asia, for great monarchs and commanders of armies to carry in their train certain persons, whose office it was to measure the roads and describe the provinces through which they passed. These itinerants proved afterwards of the utmost importance to the geographer and the historian; and hence Abul Fazel, the secretary of Akbar the Great, was enabled to give so accurate an account as he has afforded us of the geography of the Indian *Subahs* in the celebrated book which bears the name of that emperor. The old Indians themselves seem to have been more than usually attentive to geographical accuracy, for, according to Strabo, the Geographer, they erected Columns, inscribed with directions for travellers, and marked with the distances of the several cities one from the other. But, however the Indians might have been acquainted with the geography of their own country, it will presently appear that they were miserably deficient in the knowledge of the other parts of the globe.

INDIA was a term applied with the greatest latitude by the ancient writers of Greece and Rome, whose ideas of the geographical divisions of this portion of the globe were exceedingly confused and inaccurate. Not only a considerable part of Scythia, by the denomination of Indo-Scythia, was comprehended under that title, but the appellation was extended to countries still more remote and unconnected; even to Ethiopia

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proper, and the distant nations of the torrid zone. This circumstance will appear less surprising, when it is considered, that, in the early ages, the Red Sea itself was frequently included under the general title of the Indian Sea, to which it is so near a neighbour, as well as the Persian Gulf to be a branch ; that all those countries, extending on each side of the Red Sea, were called indifferently India or Ethiopia; that even at this day the Asiatics in general understand the term *India* with considerable license of meaning, and that the Persians in particular give the name of Siah Hindu to an Abyssinian or a modern Ethiopian.

In fact so little did the ancients know of their limits and divisions, that both India and Ethiopia were used as general terms to signify any remote uncivilized country : and in this sense Virgil is to be understood in the sixth Æneid I. 794, where Æneas, in the shades is informed of the future glory of Agustus as also in the eighth Eclogue I. 44. where a similar notion is expressed. Many other passages might be adduced if necessary from various authors to prove that obscure and erroneous conceptions prevailed among the ancients concerning India and its inhabitants.

It was not until the expedition of Alexander, described with such accuracy by Arian, and with such elegance by the more ornamental pen of Quintus Curtius, that this remote region became more particulary known to the Greeks. Of how little genuine information upon this point even they were previously in possession, is evident from the gross mistake into which that prince, who was by no means an inattentive observer of nature, nor unaccompanied, we must suppose, by men of science in his Indian incursion, unaccountably fell, in imagining, on his arrival at the Indus, that he had discovered the sources of the Nile. That mighty river, he supposed, after rolling through immense unexplored deserts, poured by some unknown tract, its rapid stream into Ethiopia, where it lost the name of Indus, and assumed the appellation of the Egyptian river. He was confirmed in this strange conjecture, by the appearance, says Arian, of crocodiles in the Indus and of beans growing on

its banks, similar to those which grew on the shores of the Nile, as well as by the recollection that Homer had called the Nile Ægyptus, on its entering Egypt ; a circumstance which seemed to prove that it acquired, in its progress, the name of the various countries through which it passed. Experience, deligently sought and finally obtained, after a long series of peril and difficulty, taught the Macedonian invader, as far at least as his army penetrated, a truer notion of the geography of India.

The natural and ardent avidity of mankind, after whatever delights by its novelty or astonishes by its singularity, induced, however many of those who fought for glory in an Indian campaign, in some instances to listen with too ready an ear to the exaggerated tales which national bigotry reported; while the desire of human distinction urged them to multiply those fictions, in order to excite more forcibly the attention and secure more permanently the admiration of their countrymen. Strabo, who was a writer equally learned and judicious, severely censures Magasthenes, an officer of high repute for Literature, and of exalted station in the army of Alaxander, for the absurd and incredible stories he propogated concerning the Indian country and the Indian people. At the same time, he gives us himself, in the fifteenth book of his invaluable treatise of Ancient Geography, the most authentic and faithful accounts at that time known of the divisions and sub-divisions of India, interspersed with many sublime moral reflections and entertaining historical relations, which mark him not only as a man of taste and erudition, but also as a profound philosopher. Indeed, nobody could possibly write on that subject with a better grace or more indubitable information than himself, as he had added practice to theory, and had travelled over half the countries which his instructive volumes describe. After this particular mention of Strabo, it would be unjust not to take any notice of Ptolemy, the greatest mathematician and astronomer of his age, whose geographical history and tables must ever continue to be of the most important use to those who tread that barren path of antiquity. Born in the neighbouring kingdom of Egypt,

he had every opportunity of exploring, he is therefore entitled to every credit in elucidating, the subject of which we now treat; and accordingly both Ptolemy and Strabo are constantly consulted as the most certain guides in illustrating the geography of ancient countries.

The rich and extensive region of India according to these and other respectable geographers of antiquity, was divided by the river Ganges into two grand portions, which they denominated. India intra Gangem and India extra Gangem; a mode of division that still very generally prevails. Of India intra Gangem, the principal theatre of the events recorded in these pages, Nature herself seems to have fixed the eternal boundaries; for, on the west, it is terminated by the most rapid river Indus; on the north and northwest, by that stupendous chain of mountains to which the ancients gave the general name of Caucasus; on the east, by the sacred waters of the Ganges; and, on the south, it is embraced by the Indian Ocean. It must however be observed, that the accurate Ptolemy does not absolutely assert the Indus to be the boundary of India Proper on the west; for he assigns, as its confines on that side, it had Afganistan, then known as the province of Arachosia. The reason and propriety of Ptolemy's fixing this province rather than the Indus as its western termination will be more clearly evinced, when we come to consider India according to the divisions of the Orientals themselves. This province seems to be considered by Pliny rather as a part of the Indian than the Persian Empire.

M. S.

(*To be continued*)

THE LIGHT OF DIVINE WORSHIP.

(Devopasana Dipika.)

PART I.

THEISTIC BELIEF.

As the letter A stands as the first of all letters
So the ancient God is the First Cause of the World.
—*The Sacred Kural.*

Just as we infer the presence of fire from the presence of smoke, so we see in this world the different kinds of food which men either do not understand or are not capable of understanding and which they cannot distinguish or are not capable of distinguishing, the different kinds of organs which swallow these foods, the different organs which digest the foods, convert them into juices and feed the different constituents of the blood and give strength to mind and other senses and thus enable men to derive enjoyment, the way these things and organs are constituted, and how these and their different parts are necessary to each other and co-operate harmoniously with each other and calculated to produce certain results, and infer accordingly the existence of an Entity that possesses omniscience enabling it to understand these rare operations and omnipotence to carry them out. This First Cause so inferred is God.

This is the Supreme God who is all-powerful, all-wise, eternally free, intelligent, pure Chit, omnipresent and all-container, the Supreme Treasure of grace which grants the wishes of His devotees, the repository of all greatness and all names, the One Lord who is worshipped and fit to be worshipped by all, who is the same to all without distinction, and who is claimed devoutly by each religionist as his own. This Being (according to St. Tāyumānār) has neither caste nor clan neither birth nor death, neither bondage nor release, neither Rūpa nor

Arūpa nor name and is the Light that shines standing inseparably in all, and according to the following text from Tiruvachaka "He has no names, no forms, nothing; to Him, let us sing Thousand names and beat Tellanam". People ascribe all sorts of names, according to their conception of the Deity.

हरस्सर्वस्य हरणाद्विभुत्वाद्विष्णुरुच्यते ।
सर्वज्ञस्सर्वविज्ञानादवनादोमिति स्मृतः ॥ (*Kurma Purāna.*)

"He is called Hara as He destroys all;
He is called Vishnu as He fills all;
He is cālled Sarvajña as He knows all;
He is called Om as He protects all."

If we are to state this truth in plainer words, just as we infer the existence of a jiva, from the various bodily functions, so we infer the existence of God from our witnessing the wonderful works of creation in this world.

NATURE OF GOD.

As God is Śarva Vyāpaka, from the entities contained in Him, He gets two Forms, Rūpa or Mūrta, Arūpa or Amūrta.

द्वे एव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च ॥ (*Brihadāraṇyaka Up. IV. 3. 1.*)

"Brahman has two forms Rūpa and Arūpa."

To these, should be added 'Atīta' from God's own nature, and Rūpārūpa from God's Dhyana Form.

An illustration: The soul is omnipresent in the body. As this soul can alone be perceived by persons who specially attain to Samādhi, the ordinary people call it *Atīta*; as it is united to the *Sūkshma* body and is intelligent, it is called Arūpa; as the Sacred books speak of it as of the form of light, as it is perceived by the eye of wisdom in *Samādhi* and not perceived by the mortal eye, it is called Rūpārūpa; as the jiva spreading over the whole body fancies it to be the body itself, and without distinguishing it from itself says 'I became fat, I beat him', as even the on-lookers speak of a person's soul, as He is wise, He is unwise, in reference to his body, as also when they speak of him 'he is short, he is tall', this soul is called Rûpa in reference to the body it dwells in.

The inference: So too as the Brahman cannot be understood by our mind, speech and bodily organs, and can alone be perceived when we become one with That after losing self-consciousness (Tat Bodha), It is called Atīta; as It is said to be of the form of intelligence, Bliss, Nādā, and subtle Bhūtas, It is said to be Arūpa; as the forms for inner Meditation, in Daharopāsana, namely, Jyotis, Hiranmaya Purusha dwelling in the Sun, and forms of meditation like Virupaksha, which are of Jnanasakti are such as cannot be perceived by the human eye and could alone be inferentially known by means of these upāsanas, It is said to be Rūpārūpa; and as the five elements and sun and moon and ātma (soul) are the Eight bodies of God, and these with the exception air, Ākās and soul are Rūpa, Brahman is said to be Rūpa also.

Proofs: „ ATITAM."

निष्कळं निष्क्रियं शान्तम्। (*Brihad. Up. III. 8. 8.*)

"Without impurity, without action, peaceful."

विश्वाधिको रुद्रः। *Šveta. Up. III. 4. 4.*)

'Rudra is Superior to the Universe.'

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते॥ (*Katha. Up. II. 6. 12.*)

"He cannot be reached by speech, by mind or by the eye. How can it be apprehended except by him who says 'He is.'"

विश्वातीतं हृदिस्थितं। (*Tejobindhu Upanishat.*)

'It is beyond all things. It is in the heart.'

"சித்தமுஞ் செல்லாச்சேட்சியன் காண்க."

"சிந்தனைக்கரிய சிவமேபோற்றி." (*Tiruvāchaka.*)

"Behold He is the far which the mind cannot reach"

"Glory to Sivam who is indiscernible by the mind."

'அதனருளே கண்ணகக் காணினல்லால்
இப்படியன் இன்னிறத்தன் இவ்வண்ணத்தன்
இவனிறைவனென்றெழுதிக்காட்டொணுதே.' (*Vagisa's Devāram*)

'Unless He be perceived with the Eye of His Grace
Of this nature, of this colour and of this form,
Our Lord is, it will not be easy to picture.'

"குறிகளு மடையாளமுங் கோயிலு
நெறிகளுமவர் நின்றதோர் நேர்மையும்
அறியவாயிர மாரண மோதிலும்
பொறியிலீர் மனமென் கொல்புகாததே." (*Vagisa's Devaram.*)

'His symbols and marks and Temples,
His ways, and the Nature of His Being,
Even though ye recite Thousand Veda's
Ye Senseless Fools, why don't These enter your heart."

'உலகிறந்தொண்பொருளான்.' (*Jñana Sambanda's Devaram.*)

'The Being who is beyond the world."

ARUPA.

अशब्दमस्पर्शमरूपं । (*Kathopanishat, I. 3. 15.*)

"That which is without sound, without touch, without Form."

तदरूपमनामयं । (*Svetāsvatara Upanishat, III. 10.*)

That which is beyond the world is without form and without suffering."

'அருவம்.........ஆனாய்போற்றி' (*Tirnvāchaka*)

'Glory to Him, who is Arūpa.'

RUPĀRUPA.

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं । (*Kaivalyopanishat.*)

"He is *Uma-Sahaya*, Paramesvara,
Lord, Three Eyed, Blue Throated."

नमो हिरण्यबाहवे । (*Taittirīya Upanishat, IV. 6. 22.*)

"Bow to Him with shoulder of Golden Hue."

"பாகம்பொண்ணுருவானாய்போற்றி"
"நீளொளியாகிய நிருத்தாபோற்றி. (*Tiruvachaka*)

"Glory to Him whose Half is woman"
"Glory to The Dancer who is the spreading Light.

ĀGAMIC BUREAU NOTES.

Discussion of "Brahmavadin's Vaishnavism continued.

However what is attempted to be done by Mr. Srinivasa Iyengar, M.A. in the case of Tirumalisai Alvar and Sivavakkiar is so gross and unjust that it cannot be passed over in eilence. The guru parampara story is that Tirumalisai Aḻvar was Siva vakkiar himself before he was converted into Vaishnavism; and his age was the Dvapāra Yuga. And yet the writer says he must have lived in the early part of the Seventh Century and must have been a contemporary of the Saiva Saint Jñânasambantha and Vagisa. And yet he lived half a century before Tirumangai Aḻvar and the latter was also a contemporary of Saint Jñānasambhanda whose earthly span of life was barely sixteen. We would not however expose the hollowness of this chronology any further but proceed to the 'Odourous' comparison. The writer says that the guru parampara story about The Alvar being Sivavakkiar belonging as he did to the siddhar school lived 7 or 8 century after the alvar (who fixed this age he does not say) and because though there is close resemblance between the poetry of the two, nay it is so close that one or other must be convicted of literary forgery so as to deserve a criminal prosecution (these are the writer's ideas) yet while that style of 'our Saint' is sublime and philosophic that of Sivavakkiar (Sivavakkiar) is insipid and at times vulgar. The writer's clear verdict is that Sivavakkiar was a literary thief and deserved condign punishment. But he never contemplated that the tables could be turned in no time and what the fate of 'our Saint' would then have been.

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For one thing, it must be stated however that the Poems of Sivavākkiar are not canonical among saivites, and no respectable editor has come forward to edit his works either, and we are credibly informed that some one in Madras added largely to these poems especially those in which Rāma and Vishnu are introduced. And in one of the bazaar editions of the poem, we see the editor actually takes the Vaishnava story and makes Sivavākkiar a convert from Vaishnavism. There can be no doubt all such stories are false. The name of Siva-vākkiar is an honoured one however, being praised by no less an authority than Saint Tāyumānavar Himself. The only tradition we are sure of in connection

with him is that he uttered the name 'Šiva Šiva' as he was born. This makes it impossible that he was of one persuasion first and of another faith afterwards. To the fact we have mentioned in the beginning of this note, we must add that poems in this metre are very easily imitated as may be seen in the flooding of the bookstalls in the guzili bazaar and these facts must make one pause before ascribing plagiarism to Sivavākkiar. In the verses chosen for comparison by Mr. Srinivāsa Iyengar the verses containing the enumeration of numbers 1 to 10, are the same. We for one think that these are not the verses of Sivavākkiar as they neither possess the flow nor the grace of his verses and the subject is also different. Regarding the first verse of Aḷvār "பூநிலாயவைந்துமாய்," Šivavākkiar's runs as "பூவிலாயவைந்துமாய்", and any unprejudiced Tamil Pandit will declare that "பூவிலாய and not பூநிலாய" is the original form and the last verse of both are totally different in sentiment; Sivavākkiar's line meaning "naught is there Save Thou. Who will understand?* echoing naturally as it does the favourite verse in Tiruvāchakam and the whole verse itself finding place in the agaval of St. Mānicka vāchaka. The Aḷvār's last line means, "The nature of Thy Immanence who can know". If Sivavākkiar was such an unblushing plagiarist, and had swallowed whole all the other verses, this one verse need not have stuck at his throat, but reading the two verses as they stand, it won't be difficult to answer which should have been the original.

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More than this, the name *Tiruchanda Viruttam* is not known to any Tamil Grammar. Viruttam is no doubt mentioned but not Tiruchanda Viruttam; and this would point to the age of the Alvar's poems also; and not to the 6th and 7th century as Mr. Iyengar supposes. And we put it to him, if as he rightly supposes, the Vaishṇa version of the story is unreliable and interpolated, when was this interpolation made, and who were parties to this interpolation. Where is the original story itself and what is its date and who is the author thereof. More than all this, if Šiva-

* Šiva-yākkiyar:

பூவிலாய வைந்துமாய் புனலில்நின்ற நான்குமாய்
தீயிலாய மூன்றுமாய் சிறந்த காலிரண்டுமாய்
வேயிலாய தொன்றுமாய் வேறுவேறு தன்மையாய்
நீயலாமல் நின்றநேர்மை யாவர்காண வல்லரே.

Tiru-maḷisai Āḷvār:

பூநிலாய வைந்துமாய் புனலில்நின்ற நான்குமாய்
தீநிலாய மூன்றுமாய் சிறந்த காலிரண்டுமாய்
மீநிலாய தொன்றுமாய் வேறுவேறு தன்மையாய்
நீநிலாய வண்ண நின்னையார் நினைக்க வல்லரே.

vākkiyar was such an insignificant person and writer of vulgar poety, why did these wise-acres think of inventing such a story connecting him and the Ālvār. And then, would not the inventor have blushed to connect 'our Ālvār' with one who lived 7 or 8 centuries after the Ālvar. And with all these facts before him, and believing in the utter unreliableness of *Guru-parampara-prabhāvam*, Mr. Aiyangār would still have faith in the story connecting Tirumangai Ālvār with Saint Tirujñānasambandha, and would express dissent from the saner view expressed by Mr. S. Krishnaswami Iyengar (vide The January No., of the Brahmavādin), If so, we would fain ask him some questions. Did he notice any similarities between the Devāra Hymns of Saint Appar and Sambanthar and those of the Alvār? Did the Nāyanars compose their hymns before or after they heard of the Alvār? Did they become famous after or before the Alvār met and vanguished Saint Sambantha? We have avoided discussing such topics during the last 13 years or more, and we would advise our Vaishna friends to avoid such topics, and it will not often be that the tale will be in their favour. For want of space we reserve some of the more general views expressed in the *Vaishnava* number for discussion in our next.

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The Arya Samaj.

This religious body is coming into greater prominence day after day, and is owning a number of journals and newspapers, both official and non-official like *the Vedic Magazine*, *The Aryapatrika*, &c.

The creed of the Ārya Samājists is set forth in the last number of the *Vedic Magazine* as follows:

PRINCIPLES OF THE ĀRYA SAMAJ (VEDIC CHURCH).

God, His characteristic.

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God.

His attributes and Lordship.

II. God is the personification of True Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Beginningless, Incomparable, Support of All, Lord of All, All-pervading, Omniscient and Controller from within of All. Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the Whole Creation. To Him alone is worship due.

His Word, the Veda.

III. The Veda is the Scripture of true knowledge. It is the paramount Duty of the Aryas to study, to teach, to listen and to preach the Veda.

Truth.

IV. We should ever be ready to accept Truth and to renounce untruth.

V. All acts should be done in accordance with *Dharma*, that is after deliberating what is Right and Wrong.
Righteousness.

VI. The prime object of the Arya Samaj—Vedic Church—is to do *Upkār* to the world, that is, to promote Physical, Spiritual and Social good.
Benevolence.

VII. Our conduct towards all should be actuated by Love, Righteousness and Justice.
Love and Justice.

VIII. We should dispel *avidya*—Nescience—and promote *vidya*—Science Spiritual and Physical,
Nescience and Science.

IX. Every one should not be content with promoting his own good only; on the contrary, he should look for his own in promoting the good of all.
Individualism and Altruism.

X. All men should subordinate themselves to the laws of society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being.
Subordination and liberty.

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There is nothing in the creed so far as it goes to which any Hindu could object and one sees in it nothing against idolatry; and none but the most prejudiced and ignorant could fail to detect the good and the philosophic in symbolic worship. We quote one or two sentences even from European sages and divines about the importance of symbolism

"It is in and through symbols that man consciously or unconsciously lives, works, and has his being: Those ages however are accounted the noblest which can best recognise symbolical worth and prize it highest.

"In a symbol, there is concealment and yet revelation: hence, therefore, by silence and speech acting together comes a double significance"—Carlyle.

"A symbol is a sign included in the idea which it represents, an actual part taken to represent the whole or a lower form or species used as the representative of a higher of the same kind."—Coleridge

"A symbol is an external means of expressing truth. The teaching conveyed through the eye is more forcible than that conveyed through the ear."—Bishop Weldon.

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Then the Arya Samājists have a penchant for the Vedas not as they really stand but as interpreted by their Guruswami. But whether the respective interpretation be true or not, anything objectionable in the Vedas in respect of doctrine or practice had been long ago given up and the Saiva Āgamas had stepped in to give a spiritual interpretation to all the practices. And though its value and validity in many respects is

practically ignored by the Orthodox Hindu, yet he professes an unbounded veneration for it, though he never touches it. Whatever was good in them had been incorporated in the respective vernaculars and had become a living faith with the people. If there are still anything bad in orthodox Hinduism, no one can say it should not be removed and the sacred Religion purged of its excrescences. A change of coat does not mean a change of the man himself, and any one reading the pages of the Arya Samaj Journals, would not fail to note the party spirit and jealousy and egoism and differences of doctrine and practice that go to divide a people and mar the good that is being done.

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There is however one thing good that is being done by the Samaj, its attempt to level down all caste distinction and to raise and uplift the depressed classes and to admit converts to their fold; not that all these were not done before in the name of orthodoxy itself, as for instance by the Virasaiva movement; and it is likely erelong, Hindu orthodoxy, itself will be forced to move in this direction; and anyone who had attended the Saiva Samaja Conferences all over the country and heard the vehement speeches made therein would not have failed to note the tendencies. The opinions of the Paṇḍārasannadhis and Swami's are being actively canvassed on the subject. And we hope our brother Samajists would however carry on their good without exciting any racial or religious animosity, and with perfect love to man and God.

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Those of our readers who perused the excellent papers on St. Appar published in this journal (Vol. III.) and republished will be glad to know that he has undertaken the summary of the whole of Periapurāṇa or Šivabhakta Vilāsa, and he is contributing the same to the pages of the *Indian Patriot*, Madras. As he pointed out in his 'St. Appar' quoting J. A. Froude, Religious History has to be interpreted in a different way and the truth imbedded in the shell has to be looked for and not the outward garb of the story. It is more important and truer in fact than ordinary history as it records the spiritual history of man, and the growth of his soul. The summary so far as it is published includes the first sarga and the last together with the histories of '*Eyarkon*' and Kalaṛṛaṛivar comprising the whole of the episodes connected with Saint Sundara. In explaining the Purāṇa, he has given the spiritual interpretation of almost every episode in St. Sundara's life and has marked out the stages of the Pilgrim's Progress step by step. We hope our readers will eagerly wait for the appearance of the further instalments of the Purāṇa.

Two Serial Publications.

In this number we commence two serial articles; one on "India: a peep into its past," the result of immense research from the pen of Mr. M. Satchidānandam Pillai, and another, a translation of Svāmi Virudai Sivajñāna Yogigal's brochure entitled Devopāsana Dīpikā which goes fully into the rationale of Indian Symbolic Worship, supported by close reasoning and all the ancient authorities on the subject, which we hope our readers will appreciate highly.

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Studies and the Christian College Magazine.

We just chanced on a long review in the *Christian College Magazine* of last October, by Mr. Anavaratavināyakam Pillai M.A., covering over nine pages and we extract this from one of his concluding paragraphs.

"As we have already remarked, Mr. Nallasvāmi Pillai has a standing among the modern teachers of religion and he has a claim to be listened to. He has been devoting his time and energies to the study of the Saiva religion for the last many years with much personal sacrifice. He has not confined himself to the study of the Tamil sacred books alone; his range, it may be easily seen from the quotations, has been much wider; he has been studying Sanskrit literature and the sacred books of many other religions with a view to compare the Saiva religion with them. Mr. Nallasvāmi Pillai's powers of exposition are great; one may literally say of his writings 'he who runs may read them.' In such a simple and homely style are they written; his analogies which illumine mystic points and repetitions often pushed to the length of disgust, tend greatly to clear up difficulties ordinarily attendant on such subjects.

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The Tamil Lexion.

We regret we have no room this month for publishing the interesting proceedings of the Meeting held under the auspices of the Palamcottah Samayābhivritti Sabha in regard to the Tamil lexicon. The generosity of Government in the projecting and subsidising of this publication is gratefully acknowledged on all hands and anxiety is felt that this work should be done well and by competent hands. And from what has come out as to the constitution and personnel of the committee, grave doubts seem to be entertained as to the success of this undertaking, which if well done would be a monumental work of the greatest magnitude useful for all time to come, and not only for Tamil but the cognate languages of the Tamilian group. The government would do well to take the public into their confidence and supply it with full particulars as regards the constitution and personnel of the committee and as to their qualifications and

the plan and programme of work to be followed &c., and it is a matter in which a lot of people could come forward to assist with their views on the matter. Otherwise the public agitation is likely to spread; and another influential meeting is advertised to take place in Tanjore, and more such meetings are likely to follow.

SAIVA SIDDHANTA MOVEMENTS.

We regret that in our report of the last conference of the Saiva Siddhānta Samāja no mention was made of the lectures delivered by Messrs. K. Kuppusami Mudaliar avargal and Karur Appāvu Pillai. The first read a short paper on 'ஊழ்' which is usually translated as Fate or Karma. The lecturer however identified it with one of the Higher tatvas postulated by the Siddhānta namely *Niyati*, which means the order and harmony which guides the whole course and progress of the Chetana and Achetana Prapañcha, and as such it stands on a much higher footing than Karma. The lecturer supported his position by reference to the authorities. Mr. Appavu Pillai read a most interesting paper on *Mantra*, and the treatment was also new.

Prof. V. Mutukumara Swāmi Mudaliyār's lecture tour in South India early this year.—He visited Vellore, Jollarpett, Salem, Erode, Srirangam, Trichi, Madura, Sivaganga and Devakota. He delivered six lectures in all in Salem, and his English address on the "Brotherhood of Man" was delivered to an unusually big audience under the presidency of H. O. D. Harding Esq., I.C.S., District and Sessions Judge of Salem. He was the guest of Sriman Srinivāsa Mudaliar Avl., B.A., B.L. Chairman, Erode Municipal Council at Erode and his two lectures were attended by the elite of the place. At Trichi, he had the engagements in the S. P. G. College and spoke to hundreds of his countrymen who drank in his views on Religion and Social Reform with avidity. Our friend left an indelible impression in Devakota by his spiriting work there in the midst of the Chetti community. His exposition of the Saiva Siddhānta in all its aspects and beauty and tolerance has been welcomed on all hands in the South as something extremely unique by one and all who had the privilege of hearing him on the subject.

A public meeting attended by hundreds of people was held at the Iswara Temple Mandir at Salem at 5-30 P.M. on Friday January 17, 1913, under the presidency of H.O.D. Harding Esq., I.C.S. District and Sessions Judge of Salem District, who kindly came to the Mandir in response to the invitation of the Saiva Sabah accompanied by Mrs. Harding and was received by the audience with thundering applause.

Prof. V. Muthukumāra Swāmi Mudaliyar, B.A. of the Saiva Siddhānta Mahā Samājam, Madras, who is making a short stay here enroute to Ootacamund, delivered a spirited and thrilling address for a full hour and a half on the subject of "The Brotherhood of Man" from the stand-point of the Saiva Siddhanta School, and kept his audience spell-bound during the whole time. For want of local reporters, to take down his brilliant and unique speech, we have arranged to send a full report of it to the Madras papers later on. Our Professor Mudaliar has proved himself to be a rare and splendid acquisition to the Saiva Siddhānta movement at the present day.

Mr. Harding rose in the midst of deafening and continued applause again and spoke, to start with, in high appreciative terms of the Professor's most excellent and instructive address on a subject of so much absorbing interest to all humanity and exhorted the audience to carry home with them what they had been told by the talented lecturer. The President in his concluding speech emphasised the importance of the Law of Karma as affording a great deal of consolation to members of the human race in their voyage on the sea of life. The President, Mrs. Harding and the Professor were then garlanded and after the proposal of a hearty vote of thanks by Mr. Hara Shanmukha Mudaliar, Pleader, to the chairman, the lecturer and the public, the meeting came to a close. To day the 18th Instant Professor Swami delivers a Lecture in the Town on "my reminiscences of Japan and America. (*From a correspondent*).

Resolutions passed at General meeting of the Saiva Siddhānta Mahā Samaja held at Conjeeveram on 28th and 29th December 1912—

1. Resolved that the report of the Standing Committee for 1912 be adopted.

2. Resolved that the subscription of the members be realised by sending V. P. P. the monthly journal "Siddhāntam" within 3 months of the beginning of the year and the names of those who refused the V. P.'s will be removed after notice and they shall not be re-admitted unless all arrears are paid.

3. Resolved that the accounts of each year be closed by 30th November.

4. Resolved that the accounts of each year be audited by some one other than a member of the Standing Committee and that the auditor be elected by the General meeting for the ensuing year.

5. Resolved that the number of Directors be raised to thirty.

6. Resolved that Mr. K. Kuppuswami Modaliar of Madras be ap-

pointed as General Secretary for 1913 and I. Adimulam Mudaliar as Treasurer and that Mr. A. Somasundaram Pillai be appointed as the Hon. auditor of the Samaja for 1913.

7. Resolved that the offer of the following gentlemen be to work as Hon. Lecturers of the Samaja be accepted with thanks:—(1) Mr. Somasundara Gurukkal, (2) Mr. Venkatramier of Conjeeveram. (3) Mr. P. Muttia Pillai of Tuticorin, (4) Mr. T.S. Tiagaraja Jnāniar of Tiruvārūr (5) Mr. M. K. Kumaraswami Pillai of Tirukovalur, (6) Mr. K. U. Ponnuswami Mudaliar of Uttiramerur, (7) Mr. P. C. Murugesa Mudaliar of Conjeeveram, (8) Mr. T. V. Kalyānasundara Mudaliar of Royapetta, (9) Mr. S. R. Srinivāsa Pillai of Madras, (10) Prof. V. Muttukumāraswāmi Mudaliar of Madras, (11) Mr. Virudai Sivajñāna Yogigal of Koilpatti.

8. Resolved that the thanks of the Sāmaja be offered to the Hon. Lecturers for the work done by them for the Samaja during 1912.

9. Resolved that on the invitation of Mr. P. Rājavelu Mudaliar, B.A. of Vellore, the next Conference be held in Vellore in 1913.

10. Resolved that the suggestions of Mr. Meykanda Pillai of Negapatam that Members be requested to give donation on occasions of marriage &c. towards the funds of the Samāja be adopted.

11. Resolved that the suggestion of Prof. V. Muttukumāraswāmi Mudaliar that religious Societies existing not only in India but in Ceylon and Burmah and other places affiliated to the Mahā Samāja be adopted.

12. Resolved that the following members shall form the Standing Committee for the next year.

Mr. T. Ponnambalam Pillai Avl., M.R.A.S. President. Messrs. J. M. Nallaswami Pillai Avl., B.A., B.L. and Ekambara Chettiar Avl., Vice Presidents. Messrs. K. Kuppuswami Mudaliyar Avl., and Appadurai Mudaliyar Avl., Secretaries. Mr. I. Adimula Mudaliar Avl., Treasurer. Mr. Somasundaram Pillai Avl., Accountant.

Directors:—Messrs. S. Ganapathi Pillai, S. Palvanna Mudaliar, V. Sivajñāna Yogigal, Swaminada Pillai, S. Sivagurunatha Chettiyar, B.A., B.L. Siddhānta Sarabam Ashtāvadānam Puvai Kalyanasundara Mudaliar, C. Ekambara Mudaliar, M. Munisami Mudaliar, P.V. Kalyanasundara Mudaliar, P. Muttiah Pillai, W. T. Govindaraja Mudaliar, Hara Shanmuga Mudaliar, K. M. Subbaraya Mudaliar, B. J. Basavalingappa, Kalyanasundara Battar, Venkatrama Iyer, Velusāmi Devar, M. Swaminadam Pillay, M. R. N. Rāmanātham Chettiyar, T. S. Tyagaraja Jñāniyar, M. Tirunavukkarasu Mudaliar, K. Nagalinga Mudaliar, S. Meykanda Pillay, K. U. Ponnusāmi Mudaliar, Periyasami Pillai, S. Sachchidānandam Pillai, B.A. P. Rajavelu Mudaliar. M.R. Kumarasami Pillai, C. Ekambara Mudaliar ot Chingleput.